50th JUBILEE
Recollections
National Association of Catholic Chaplains
1965-2015
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February 23, 2015

David A. Lichter, D.Min.
Executive Director
National Association of Catholic Chaplains
4915 S. Howell Avenue, Suite 501
Milwaukee, WI 53207

Dear David:

I am writing to congratulate you as Executive Director, your Board of Directors and your members on this momentous occasion of the 50th Anniversary of the National Association of Catholic Chaplains (NACC).

As you know, I had hoped to be there with you, but circumstances would not allow it. Be assured that as Chair of the USCCB Subcommittee on Certification for Ecclesial Ministry and Service, I have come to appreciate the great gift that you and your members are for the Catholic Church in the United States.

NACC has been a pioneer in the development of national standards of excellence for those who represent the Church in hospital settings by providing spiritual care for patients and staff, as well as a community of support for your members. NACC was the first professional organization of pastoral workers to request for the development and approval of such standards of excellence and shared accountability for your profession. Your efforts and success at this inspired others in pastoral work to do the same.

It is no wonder, then, that this past September, the Subcommittee gratefully acknowledged how the materials submitted for re-approval of NACC’s standards and procedures
for certification were exceptionally well done, so that once again, NACC was the first national professional organization to be re-approved for another seven years under our new guidelines.

It is my sincere hope that you and your members will continue to be blessed in your efforts to remain vital and healthy as the future unfolds. Be assured of my congratulations and prayers for you all as you continue to promote excellence in the profession of chaplaincy.

Sincerely,

Most Reverend John M. Quinn
Bishop of Winona
Chair of the Subcommittee for Certification of Ecclesial Ministry and Service
United States Conference of Catholic Bishops

cc: Mary Lou O’Gorman, Chair of the NACC Board of Directors
We consider it a gift and honor to serve the National Association of Catholic Chaplains, and we hope this book will aid you in remembering and honoring the gift of our 50th Jubilee. But the reflections in this book are just highlights. We hope that each NACC member took the occasion to reflect on “the gifts of our association, the depth of our theological roots, the richness of community, and our shared accountability for this profession.”

“Honoring the Gift” as the theme of the anniversary was the inspired work of the 2015 Conference Planning Task Force. This theme was then adopted for the Jubilee year by the 50th Anniversary Task Force, which included former NACC Board chair Joan Bumpus; former Board member Norma Gutierrez (who went to the Lord in December 2014 and celebrated our 2015 Jubilee from heaven); Bonnie Burnett, then chair of the NACC Board; NACC Board members Jim Castello, Fr. Jack Crabb, and Mary Lou O’Gorman; and NACC members Blair Holtey, Jennifer Paquette, and Barbara Zahner, who each brought gifts to the planning. NACC staff members Cindy Bridges, David Lewellen, and David Lichter completed the planning team. We are deeply grateful.
to all who contributed to the many ways we reflected on our ministry throughout 2015.

At the risk of missing someone or something, we want to highlight some special thank-yous for the Jubilee year.

We are grateful for our great 50th Jubilee Conference in Arlington, VA, March 6-9, 2015. From the solemn opening procession of the NACC altar cloth bearing the names of our deceased brother and sister members and Mary T. O’Neill’s moving reflection, to the final Eucharist celebrated by Fr. Rich Bartoszek, it was a momentous and moving conference. From former NACC leader Fr. Joseph Driscoll giving the opening plenary talk (included in this book) and receiving the Outstanding Colleague Award to the poignant and passionate homily of Bishop Donald Hying, our USCCB Episcopal Liaison, at the Missioning Mass, we were inspired often. From Betty Skonieczny’s workshop on the history of the NACC to our many guests representing different moments in NACC history, we were reminded of our rich heritage and vital leaders. From free live streaming of the opening ceremony and our four plenary speakers to giving away a glass and computer cleaning cloth with our new NACC logo at the business meeting, it was a memorable marking of this important year.

We are grateful for Blair Holtey’s offer to compose and prepare the song “Honoring the Gift,” which was introduced at the 2015 Conference along with a slide show highlighting moments throughout NACC’s 50 years. This beautiful, meditative gift was also shared during 2015 at 13 local gatherings throughout the country. You can still listen to this song and view the slide show.

We are also grateful that the year brought a new logo and new website, along with brochures and banners to the NACC. The bold, rich logo invokes the Ash Wednesday mark of ashes, reminding us of the suffering humanity we encounter daily, and its liturgical colors link us to our ministry that continues the healing ministry of Jesus in the name of the Church. This newness speaks to our commitment to move into the future with gratitude for the gift, and commitment to seek the Spirit’s guidance for NACC’s future as it unfolds.

We are grateful to the many NACC members who contributed throughout 2015 their chaplain encounters, stories of their ministry, as a way to remind all of us of the sacredness of our ministry. They are now beautifully captured in the “Chaplain Encounters” book that is a companion to this 50th Jubilee remembrance.

We are grateful to the many past leaders who offered their reflections
on the NACC, including those by former board chairs Richard Leliaert, Joan Bumpus, and Karen Pugliese, as well as former Certification Commission leader Anita Lapeyre and executive director Fr. Tom Landry.

You will find here a brief overview of the past decade, which we hope will invoke gratitude for the ways NACC lived out its mission statement approved in 2006, and our productive and energizing initiatives over these past 10 years. We also include here an updated history grid of the association from 1965-2015, with the hopes that it will stir memories and evoke thanksgiving for the many who previously served the NACC and contributed to advancing professional chaplaincy.

All this is done in gratitude for and honoring the gift of our association, the NACC, as it advocates for the profession of spiritual care and educates, certifies, and supports chaplains, clinical pastoral educators, and all members who continue the healing ministry of Jesus in the name of the Church.

Mary Lou O'Gorman  
Chair, NACC Board of Directors

David A. Lichter  
Executive Director
In the book *A Room Called Remember*, Frederick Buechner writes, “The time is ripe for looking back over the day, the week, the year, and trying to figure out where we have come from and where we are going to, for sifting through the things we have done and the things we have left undone, for a clue to who we are and who, for better or worse, we are becoming.” He continues, “There is a deeper need yet, I think, and that is the need to enter that still room within us all where the past lives on as a part of the present, where the dead are alive again, where we are most alive ourselves to turnings and to where our journeys have brought us. The name of the room is Remember—the room where, with patience, with charity, with quietness of heart, we remember consciously to remember the lives we have met and the lives we have lived.”

Let’s linger with those words and enter that room of Remember together… While we’re in this moment of recollection, I’m going to ask you to retrieve an ancient word from your theological studies; it’s one I think we all learned: “anamnesis.” As you may recall, it is a word that is almost untranslatable in English. Attempts at translating it such as “memorial” or “commemoration,” or “remembrance” all suggest a kind of recollection of the past. However, anamnesis is far more than that kind of memory alone. Anamnesis means making present a person, object or event from the past. Anamnesis is a remembering that brings the rememberer into contact with the inner core meaning — the mystery — of an event which happened “once and for all.”

So, as this prayer service points to those individuals who envisioned and created NACC in April of 1965, I imagine that those founding giants would, in turn, point to all who also enfleshed that dream over these 50 years. I have no doubt that, in that room of remembering, each of those departed sisters and brothers would point beyond themselves to the Christ, who beckoned
them to be signs of mercy and compassion and peace among the suffering people in our world. “Do this in memory of me” — the ultimate anamnesis.

In his work *Faith in History and Society*, theologian Johann Baptist Metz proposed that memory is indeed what gives human beings, both as individuals and as communities, their historical identity: “Identity,” he said, “is formed when memories are aroused.” And so, as we remember, our identity drifts back to us. Metz also said that memories take different forms; that they generally fall into two categories. In the first category, memory is simply the recollection of the past, a kind of “good old days” reminiscence. However, there is another kind of memory, a memory that shocks us out of the familiar by radically acknowledging the reality of human suffering. Metz calls these memories of human suffering “dangerous memories” because they interrupt our lives and “reveal new and dangerous insights for the present.” Memories of human suffering “make demands on us.” They radically challenge the present in light of a future promised by God.

Our predecessors got that. They skillfully and professionally interrupted the “interruption” of suffering in the world with their own gifts of pastoral care. And YOU get it! You remember what you have inherited because you remember the God who remembers you. You are here, members of this organization, creating this great body of tender mercy for our time. You are this time’s “interrupters” of the interruption of suffering. So now we return to the second definition of the phrase “to honor” with which I began my reflection. You may remember that to honor means to fulfill an obligation or to keep an agreement. During this time together — right now — we have drawn from our collective gift of memory. I encourage you to seek and use the ever-necessary gift of imagination so that we, the living, may find new ways to “fulfill the obligation and keep the agreement” of bringing into every age the saving grace of God . . . a grace that neither goes gray nor dies out!

Mary T. O’Neill is the chair elect/secretary of the NACC Board of Directors and the vice president for spiritual care and pastoral education for Catholic Health Services of Long Island. This piece is adapted from her reflection at the opening prayer service of the 2015 conference.
The past decade: Building purpose, achieving goals

“How do you measure a year?” the ensemble cast of the musical “Rent” asks. Even harder, how does an association measure 50 years? In prayers, in hugs, in sacraments, in lives touched? In certifications, in conference calls, in strategic plans?

The National Association of Catholic Chaplains, like Broadway’s young bohemians, might well answer, “Measure your life in love.” Our members do their ministry out of love, and we serve them in order to promote the healing ministry of Jesus Christ.

As we conclude the celebration of our Jubilee year of 2015, marking 50 years of sharing love and healing, we offer this abbreviated, episodic and impressionistic history of our work. For our 40th anniversary in 2005, we produced a book of memories, which you may read on our website. In 2015, we have chosen to let that work stand. What follows here concentrates largely on the events of the past decade.

2004-2007 – TRANSITIONAL YEARS TOWARD TRANSFORMATION

The NACC celebrated its 40th Jubilee in 2005, but the association could also look back on 2004 as a monumental year of collaboration. Five other cognate organizations worked with the NACC to develop and affirm the four foundational documents of the Council on Collaboration: the Common Standards for Professional Chaplaincy, Common Standards for Pastoral Educators/Supervisors, Common Code of Ethics, and Principles for Processing Ethical Complaints.

In prior years, dialogue among several cognate groups had resulted in a landmark white paper. The Journal of Pastoral Care, Spring 2001, Vol. 55, No. 1, published the document “Professional Chaplaincy: Its
Role and Importance in Healthcare,” edited by Larry VandeCreek and Laurel Burton. This was a remarkable collaborative venture of the NACC, along with APC, the Association for Clinical Pastoral Education, and the organizations that are now called Neshama: Association of Jewish Chaplains (NAJC), and the Canadian Association for Spiritual Care. The white paper served as the foundation and framework for expressing the professionalism and benefits of chaplaincy for nearly 15 years.

In 2003, these five cognate groups, along with the American Association of Pastoral Counselors (AAPC), had committed to formulating common standards. A year later, in fall 2004 at the ACPE national conference in Portland, ME, these six cognate groups unanimously agreed to the four documents that constitute the Common Standards for Professional Chaplaincy and created an organization called the Council on Collaboration that in 2007 formally became an LLC as the Spiritual Care Collaborative.

“No one thought we could accomplish this, but we did,” wrote former board chair Joan Bumpus. “I remember a historic meeting when all of our boards met together and we presented the model. The board members stood and gave us a huge round of applause and congratulations. … I believe this also paved the way for our associations to define a set of common standards for certification. That was tough work, but we knew it would serve the profession of chaplaincy in the long run. It was a sight to behold when our collective boards agreed to adopt the standards by which we would certify chaplains.”

The NACC adopted these common standards, as well as specific standards that reflected core elements of our Catholic tradition. These many professional relationships helped NACC gradually raise its requirements for certifying chaplains so they were on par with those of the other associations. Chaplaincy ministry moved from being viewed as a predominantly sacramental ministry to one that meets the spiritual and emotional needs of the person being ministered to.

The year 2004 also brought some closure to the question of the title for those NACC members who were not ordained. The issue had been percolating since the late 1990s, when NACC leaders, especially President and CEO Fr. Joseph Driscoll, along with Episcopal Liaison Bishop Dale Melczek, worked with Vatican leaders and the USCCB leadership to find a way of understanding how our lay men and women would continue to be embraced as board-certified chaplains.

The USCCB leaders resolved the question by choosing to endorse lay women and men as lay ecclesial healthcare ministers, recognizing the
important ministry they do in the name of the Church, while leaving the NACC, as a certifying body, to certify as chaplains the priests, religious, and lay members who need the title of “chaplain” to be hired and function within their workplaces. For more on this topic, see Fr. Driscoll’s essay on p. 18.

But at roughly the same time as these important events, the NACC had to deal with turnover in its leadership. Fr. Driscoll had left the association in the fall of 2003, and the board had named longtime director of operations Kathy Eldridge to serve as acting executive director.

In the spring of 2005, Larry Seidl was introduced as the association’s next executive director at the NACC’s joint conference with the APC in Albuquerque, NM, but he left after one year. Fr. Tom Landry, an active and committed member of the NACC, accepted the board’s request to serve as interim executive director, and guided the association for a year during the search that led to the selection in July 2007 of David Lichter, who has provided much-needed stability since then. The strong board leadership of Joan Bumpus and Karen Pugliese was vital during this transition time.

In 2006, Fr. Landry and the NACC Board led the association through a strategic visioning and planning process that resulted in the 2007-2012 Strategic Plan. The process began with a visioning retreat, which was
followed by two retreats of the 24-member Vision and Action Committee, which reviewed the feedback from numerous members in both the focus groups and surveys. This highly engaging and energizing process resulted in revised mission, vision, and values statements that remain guideposts for us today.

Karen Pugliese realized as she became a board member in 2004 that “we were entering a period of great transition, and I felt called to help establish a meaningful and sustainable vision for the future of professional chaplaincy.” This visioning for the future was much of the work of 2006, as outside professional consultants, The Reid Group with John Reid and Maureen Gallagher, were engaged to work with the NACC board to develop and implement a vision and action process.

This exciting process re-engaged members at a level not experienced since 2000, when the regional structure ended. Member surveys, focus groups, a vision and action team, staff and the board were all involved in a process that would redefine NACC’s direction. Many who were involved in that 2006 process view it as a turning point and a fire that re-ignited the purpose and passion of NACC members.

In 2007, the NACC finalized and affirmed its new mission, vision, values, and the 2007-2012 strategic plan. The hiring of David Lichter as the new executive director was also a new step, as he was not an NACC member, nor a board-certified chaplain, but someone who brought a combination of executive leadership, ministry education and formation, and business experience that the board leaders believed would help the NACC implement an ambitious strategic plan.

2007-2012: THE FIRST STRATEGIC PLAN

The 2007-2012 Strategic Plan grounded and guided all NACC activities for the next five years. Goal One focused on supporting members with educational, spiritual, and communication opportunities; Goal Two aimed to promote the profession of chaplaincy; and Goal Four was to foster growth and diversity in NACC. Two paired goals were Goal Three, to strengthen NACC relationships within the Church, and Goal Five, to engage strategic partners in collaborative work. Finally, Goal Six (to create a financially strong and mission-focused organization) and Goal Seven (to enhance board and staff effectiveness) aimed to strengthen strategic and operational effectiveness and NACC’s future viability.

Attention was given immediately to Goal One, as the biweekly e-newsletter, NACC Now, began in September 2007. It provided members
timely information on NACC activities, resources for ministry, and a
vehicle to ask one another to share leading professional practices.

When the first issue reached inboxes, the top item was titled,
“Our newest way to stay in touch” and continued, “We hope that
communicating with you by e-mail will keep you more abreast of timely
chaplaincy news; encourage you to share your talents, ideas and concerns
with the national office; and promote dialogue with other members
and build a sense of connection. Consider this to be a new membership
benefit made possible by the widespread availability of e-mail.”

Also, in December 2007 the first local/regional educational event in
several years took place in Seattle, quickly followed by 16 more. These
events were well-attended and well-received by members, and they
continue to this day.

Two other important events took place in fall of 2007 that addressed
Goals Two (promote the profession) and Five (strategic partners). In
September 2007 nearly 40 representatives of the six cognate associations,
now the Spiritual Care Collaborative, gathered in Orlando, FL, to begin
collaborative planning for the 2009 SCC Summit that would bring
together 1,800 spiritual care leaders for education and networking.

The summit proved to be a tremendous experience for the
participants. However, the SCC faltered and eventually dissolved as a
legal entity in 2011, due mainly to two challenges. One was the ongoing
issue of who could be members of the SCC, as the original members
created and upheld the common foundational documents, and the
second was identifying collaborative projects of common interest to all
six cognate groups, since the challenges of U.S. healthcare were not of
mutual concern to the Canadian cognate group. The dissolution of the
SCC was not an indictment on failed collaboration, but an admission
that our common commitment to advance the profession would have to
continue without that formal structure.

In announcing the decision, the SCC leaders wrote that they “remain
deeply committed to one another to convene quarterly via conference
calls to share projects, to review/revise/affirm the common documents
developed to be a unified voice for professional pastoral care provider,
pastoral counselor or educator.” The cognate groups continue to
 collaborate on the review/revision of the four foundational documents,
and on other critical issues.

“One of my greatest joys was collaborating with our cognate partners
in ministry,” Karen Pugliese wrote. “I feel some sadness that my vision
for our coming together in a more formal organizational union never
materialized, but … I am grateful to have been a part of NACC’s journey — incomplete, but a beginning, a step along the way into a future not our own.”

Also, in October 2007 over 50 spiritual care leaders from the Catholic Health Association and NACC members gathered in Omaha, NE, to examine the need for metrics in spiritual care, and to communicate the purpose and values of chaplaincy to healthcare leaders.

The Omaha Summit spawned three task forces to examine further metrics for spiritual care, communication, and staffing. Not long after those task forces completed their charges, Brian Yanofchick, then CHA’s director of mission integration and leadership development, and David Lichter convened a spiritual care advisory group of representatives from Catholic health systems to continue the efforts. This group became an administrative committee of the CHA, thus creating a more permanent and visible structure. It remains an effective group and vital voice for addressing key spiritual care needs.

The two main approaches to implement Goal Three (to strengthen NACC relationships within the Church) were increasing the role of the NACC’s Episcopal Advisory Council and building relationships with other Catholic ministerial associations.

The NACC has had a long-standing relationship with the United States Conference of Catholic Bishops through one bishop designated as our episcopal liaison. The person in that role fulfills the double task of representing chaplains’ needs to bishops and representing bishops’ needs to chaplains. When Bishop Randolph Calvo was appointed in September 2007 by the USCCB to succeed Bishop Melczek, he and David Lichter worked to provide U.S. bishops with information about NACC, certification, endorsement, and how to strengthen relationships with our NACC members. Another form of outreach was the Episcopal Advisory Council, which includes a bishop representative from each of the 14 USCCB regions, and provides advice and counsel on ecclesial matters, particularly on communications with their fellow bishops.

With the council’s guidance, the NACC initiated an annual letter to U.S. bishops on Feb. 11, World Day of the Sick. The first letter was sent in 2011. It included an explanation of NACC’s understanding of a bishop’s endorsement along with supporting materials, including Bishop Melczek’s 2004 letter to bishops that explained the distinction between “endorsing for lay ecclesial health care ministry” and “certifying for the chaplaincy profession.”

Bishop Calvo was succeeded by Archbishop Paul Coakley in 2011, and by Bishop Don Hying, then auxiliary bishop of the Archdiocese of
Milwaukee, in 2014. Bishop Hying, who is now bishop of the Diocese of Gary, IN (coincidentally, the same see that Bishop Melczek held), has been a passionate and compassionate advocate for the chaplaincy ministry and NACC. We pray that he will be able to remain as liaison for at least two three-year terms, as was the case for Bishop Melczek and his predecessors.

The executive director also began to meet annually with the leaders of other Catholic ministerial associations, especially those who created the Alliance for the Certification of Lay Ecclesial Ministry, which creates standards and procedures for certifying lay ministers. These meetings have been mutually beneficial.

For much of NACC’s history, we enjoyed a close relationship with the USCCB Commission on Certification and Accreditation, which approved certification standards and procedures and accredited CPE and other ministerial formation programs. However, in 2011, the USCCB leaders decided to close the USCCB/CCA and no longer accredit CPE programs. Oversight shifted to the USCCB’s newly formed Subcommittee on Certification for Ecclesial Ministry and Service, which now approves certification standards and procedures for ecclesial ministers in both institutional settings (chaplains, campus ministers, etc.) and parish settings (DREs, youth ministers, etc.). USCCB leaders saw this as a way of strengthening the support for certification of ministries. This subcommittee comprises five bishops and five external consultants, one of whom is the NACC executive director. Some viewed this as an important nod to NACC’s long history, role, and quality in certification.

In the fall of 2014, the NACC submitted its revised Standards for Certification to the new USCCB Subcommittee. The NACC was the first organization to have its standards approved by this newly formed subcommittee. In his letter to mark the NACC’s 50th anniversary, Bishop John Quinn, the chair of the subcommittee, wrote, “NACC has been a pioneer in the development of national standards of excellence for those who represent the Church in hospital settings. … Your efforts and success at this inspired others in pastoral work to do the same.”

**FEWER MEMBERS, BETTER FINANCES**

NACC membership peaked in 1992 at over 3,700, but the number fell to 2,898 by 2007. This decline lines up closely with the 800 fewer religious women in that time period (from 1,875 in 1992 to 1,060 in 2007). However, during that same time period, priest members also declined
over 40 percent, and the lay member increase was much slower than the decline of religious and priests. Thus, Goal Four of the first Strategic Plan emphasized growth in NACC membership from lay men and women. Of all the goals of the 2007-2012 plan, this was the one that fell short. By 2012, NACC membership declined to 2,456, due mainly to the aging member population and the minuscule growth in lay members (from 1,216 in 2007 to 1,239 in 2012).

While this ongoing membership decline could have spelled doom for the NACC, several factors contributed to an unprecedented financial growth. Steps to implement Goal Six (create a financially strong and mission-focused organization) and Goal Seven (enhance board and staff effectiveness) resulted in a slow but steady improvement in NACC’s financial health. Staff effectiveness and stewardship, careful oversight of financial assets, several years of a good market, and some diversification of revenue all contributed to the financial picture. The PowerPoint above, used at the 2015 member business meeting, shows this transformation.

As the NACC Board of Directors began in 2011 to evaluate the outcomes of the 2007-2012 Strategic Plan, they were overall pleased with where the association had come. However, both the changing healthcare environment and the financial forecasts for the NACC pointed to an uncertain future.
When the NACC Board of Directors met in October 2011, they spent significant time reflecting on the urgent responses needed to the “emerging markets” in the chaplaincy settings and the financial forecast if NACC continued “business as usual.” However, neither members’ ministerial settings nor NACC’s future allowed for business as usual.

The 2012-2017 Strategic Plan built on the good initiatives begun during the prior years, but with fewer goals and priority objectives for each. The plan had only four goals, and Goals Three and Four were similar to two goals of the 2007-2012 plan — emphasizing their continued importance, and urgency.

Goal One was of highest importance: to educate and support association members for the future of professional chaplaincy. The objective emphasized the need for chaplains to be effective ministers and leaders across the continuum of care, in order to ensure that spiritual care is integral and essential to holistic care in the changing healthcare environment. The other objectives of Goal One highlighted the growing need to minister effectively among diverse people and communities, to use appropriate technologies, and to continue to provide networking opportunities for members.

Goal Two was to increase awareness of the value of chaplaincy among key constituents, both by developing and disseminating materials that express that value, as well as fostering research that provided the evidence-based findings to support it.

Goal Three reiterated the need to enhance advocacy efforts with strategic partners, and Goal Four re-emphasized the focus on advancing NACC as a mission-driven, financially stable and resilient association. This goal again noted recruiting and retaining members; focusing core services; and adjusting the business model, governance, staffing, and administrative and financial processes.

The years 2012-2015 saw many education programs, webinars, local events, networking calls, and conference workshops dedicated to Goals One and Two. Topics have included spiritual care in outpatient settings; e-chaplaincy; quality improvement in electronic charting; improved narrative charting; staff care; volunteer training, utilization, and supervision; making the case for chaplaincy; speaking to executive concerns; evidence- and outcomes-based chaplaincy; reading and utilizing research; diversity training; respecting religious diversity at end of life; and many others. NACC yearly has offered several networking calls for interest groups, and has
created ad hoc interest groups when requested by members. It has sought and provided resources to aid members improve their practices.

Under the heading of Goal Three, the NACC worked with the Supportive Care Coalition to develop and implement a specialty certification in palliative care and hospice. The wonderful collaboration among the Supportive Care Coalition (represented by Executive Director Tina Picchi, also a board-certified NACC member) and the Standards and Certification Commission of the NACC resulted in a new program that, as of the end of 2015, had granted specialty certification to seven NACC members.

In collaboration with the cognate groups, the NACC began to review and revise the Common Standards for Certification and the other three foundational documents. By the end of 2015, one work group had completed a revision of the Common Standards to be tested with the respective associations, and the work for review and revision of the shared Code of Ethics has begun.

Much discussion, scenario exploration, and testing regarding the future of the NACC has begun by a Goal Four work group. These efforts are marked by energy, focus, and urgency. As mentioned earlier, the NACC is not in dire straits and can claim modestly the adjectives used in Goal Four, “mission-driven, financially stable and resilient association.”

Good stewardship requires careful, responsible, yet courageous planning for its future — a future that will continue to be measured in love.
A light brightly visible on the countenance of the U.S. Church

A vital contributor to the NACC was Fr. Joseph Driscoll, who led the association from 1992 to 2003, as NACC president and chief executive officer. The text that follows is his prepared plenary speech for our 50th Anniversary Conference in Arlington, VA; however, our members who joined us since 2003 might not realize what a gifted writer he is. You can access his 1997-2003 Vision columns at http://www.nacc.org/vision/jjdcolumn/. Be inspired by his reflections, and learn more about the NACC history of that time.

| By Fr. Joe Driscoll |

I don’t know about you, but I will never forget St. Peter’s Square in March 2013 as the television cameras chased the floodlights bouncing up onto the balcony to a smiling Pope Francis and back down to over 100,000 people, not only with smiles on their faces but with wildly waving handkerchiefs above those faces!

And the two — the newly elected bishop of Rome and the waiting, welcoming people of Rome — appeared to be one body wrapped in light bouncing back and forth between them, up and down and around them, enveloping not only the whole Church, but the whole world.

And in the opening lines of the Dogmatic Constitution on the Church
Then this man whose name we had just learned, Francis, standing outside papal apartments where he would not stay that night, or has yet to stay on any night since then, broke not only the silence but protocol as he chose as his first utterance, the informal “Buona sera” to the people. And they roared — and so did a world echoing an angelic night’s glory to God in the highest!

And then the most stunning thing happened. He not only broke protocol, but he broke open a central truth of the gospel of Jesus Christ, when he, like his bent master washing feet, bent himself over in humility and in a first act of his papacy, he asked the world to bless him before he blessed the world.

And in blessing him, we celebrate our ecclesial community — and as we shall see, our ecclesial community embraces a whole world community in our and everyone’s Holy Father with “the joy of the gospel.” Francis later wrote it down in words, but first communicated in actions a few weeks afterward. That Holy Thursday, which he made holier that year, is when he traveled to a detention center to celebrate the Lord’s Supper seated with modern-day tax collectors and sinners. And then he bent down and washed the feet of a person who was a prisoner, and a Muslim, and a woman!

Sound like a modern-day Johannine story taking place on a mountain where a thirsty Jesus met someone imprisoned in five marriages — and still counting — an ancestor of this Muslim woman by race and religion, and a woman?

I offer the first of five proposals of a gift to be honored on the occasion of our 50th anniversary celebration: We honor the gift of our Francis, he who is the bishop of Rome, and the successor of Peter. And we celebrate 50 years later his reopening of the doors of the Second Vatican Council.

We are celebrating our ecclesial community of chaplains, constituted because of the gift of the Spirit we were given 50 years ago — the same 1965 as the close of the council — the gift that is ours right now in this assembly. And the gift — since given by the Holy Spirit can never be revoked — will be here in some form or another 50 years from now.

Our ecclesial community of chaplains is a community that we call professional. From the beginning, our forebears worked hard to raise the bar of Catholic chaplaincy up to the other organizations that had a jump-start on setting professional standards, endorsement procedures, and
certification processes. But I am not going to focus on the details of the profession with all its moving parts today.

So I am not going to speak about the need for a voice for the profession of chaplaincy in this time of reordering of priorities, roles, delivery models, and reimbursement structures in healthcare in the United States.

Nor am I going to speak to you about the jammed workshop at the Catholic Health Association Assembly last year when a panel of three healthcare executives (including two former colleagues), talking about the critical role of the “navigator” in the new delivery models for population health, named every professional capable of such a critical role: nurses, nursing assistants, social workers — oh, I am sitting there as usual thinking, “come on, folks, are we missing someone?”

I am not going to speak to you about raising both my shaking hand and frustrated, quivering voice once again, naming the left-out member of the healing team, nor will I speak about the defensiveness of my colleagues trying to backpedal their omission.

Nor will I speak about the third executive from UCLA — unfamiliar with Catholic healthcare — who genuinely thought this was a great idea and was going to go back and speak to her team and how they will incorporate pastoral caregivers into the new model.

Nor am I going to speak to you about a Sponsor Board meeting where I sit as a member, and how at a board meeting this past Monday we heard that all the roles and job descriptions of healthcare professionals will be changing in this new environment, as we keep people healthy instead of reacting to illness and injury.

Nor will I speak about the excitement we as a board felt as we heard about a new alliance that appears to be finally tipping the reimbursement structure to monetarily reward our health system for keeping people healthy!

And I am not going to speak to you about the conversation last Monday on home health and safety and the complex ethical decision-making when a team has to weigh patient safety with caregiver safety because of an angry spouse who threatens the caregiver.

And I am not going to tell you how I circled back to this earlier conversation in the context of adaptive roles and how this might be a perfect example of a chaplain on a home healthcare team accompanying the nurse.

And I am not going to speak to you about how this chaplain may be the caregiver whose skill is to treat the angry spouse by knowing how to
gently get under this raging anger to the deep hurt and loss that is under all raging anger.

And I am not going to speak to you about how this chaplain with this nurse can heal the patient and her spouse — not only the bodily wound with ointment and dressing, but the psychic wound of two people in a relationship that is oozing pus at times not visible on the countenance of a Church that is often not found in the home, even though in our early history of our Christian community our identity was described as “the household of the Church.”

Now, how do you like my spending the last five minutes speaking about what I am not going to speak about?

What I am trying not to speak about is the “doing” of our profession, because I believe in my heart of hearts that our ecclesial community of chaplains is about “being” the profession — being “professed” as healers in the healing ministry of Jesus Christ to and in the world — and less about doing the things we do.

This notion of being and doing is akin to prayer and work. It comes to a simple truth that I know about myself and others with whom I am blessed to companion on the spiritual journey. When I have prayed — not mattering how or what I do in solitude with my God — I am different than when I have not prayed and run along to do my “work.” Is that your experience?

I learned recently that the etymology of the word profession reflects this truth. The word is from the monastic tradition from the 12th century from those who professed vows. It then moved into the growing number of craftsmen and women who were joined, if you will, in a guild, professing their life in their work.

Let’s return to the essence of our being and not the existence of our doing. That is not to say that we should not speak of what I have chosen not to speak of — otherwise I would never have spoken of what I chose not to speak of. But that’s for another day.

For that reason, I offer the second of five proposals of a gift to be honored on our 50th anniversary: We honor the gift of our profession.

A profession 50 years ago that originated in the vocation, ministry, and mission guided — guilded, if you will — by the Holy Spirit. In essence, we were professed of a vocation individually, a ministry collectively and a mission of both.

So let’s turn now to uncover what we mean by vocation, ministry, and mission. Like the word “profession,” we need to return to the essence of who we are, what we profess to do, and for whom we profess to do it. Or
even better, who we are, what we profess we are, and for whom do we profess to be for.

We all have a vocation. The etymology of the word itself — *vocare*, calling — suggests that while unique and individual, a vocation transcends the self. For us in ministry, and for many if not most people in life, a calling is of the Transcendent One that many of us call God.

In the words of Frederick Buechner: “Vocation is the place where our deep gladness meets the world’s deep need.” So it is about passion, and passion emerges in story. My vocation is my story. And when I am living in my story I experience “deep gladness,” and when I tell my story — not so much in words but in actions — then I am touching “the world’s deep needs.” That is why we have a story about “the joy of the gospel” in Francis’ first words and actions before an apostolic exhortation about the joy of the gospel.

At the Center for Ministry Leadership at Bon Secours, where I am privileged to companion healthcare executives on their journey from leaders to ministry leaders, we use story as the way to move individuals from their head to their heart to their feet. Story enables them to understand ministry not only conceptually, but as “deep gladness” in the heart — sometimes, oftentimes borne of deep sadness as well — the “paschal mystery.” And then ministry leadership moves to the feet. How is what I do today in my work connected to my story of being called to ministry? Literally, how do I walk the walk?

And so we gather our leaders and help them open their own storybook with questions like:

“What is the story you know about how you got your name?”

“Name a family tradition — either from your family of origin or your present family — that is important to you.

“Who believed in you?”

“What is the best thing you ever learned?”

“When was a time when you were on top of the world?”

I offer now the third of five proposals of a gift to be honored: We honor the gift of our vocation. And in doing so we are acknowledging a God of creation, incarnation, and grace — so diverse, so individual, and so unique in the origin of each one of us as a person, emerging in time and history in a story, and touching the world’s deep needs with the grace of the Holy Spirit.

If vocation is the “I” of the individual story, then ministry is the “we” of our collective story that we call ministry.

But here is the heart of what I want to say this afternoon about 50
years ago: 1965 was first and foremost about the close of the Second Vatican Council and then, and just as important for us — and for the world of the U.S. Church and beyond — was the opening of an ecclesial community of chaplains called the National Association of Catholic Chaplains.

This has been the insight that has come to me, and stayed with me, since the day I was given the honor to address you in this opening session: Our organization was an experiment of the Second Vatican Council. None of our forebears likely had that insight in mind, but I would dare to posit it was a design of the Holy Spirit.

So let’s go to the context of this sacred synod that has been gathered in the Holy Spirit, eagerly desiring to make “a bright light on the countenance of the Church,” namely the truth of this second line of Lumen Gentium whose mission was in the first line and title of this document: “Christ is the light of all nations.” All nations: even and especially, a prisoner, a Muslim, and a woman.

The most impactful theological writing that has formed me, my priesthood, and my hope for the Church was a commencement address by Karl Rahner that he gave to the graduates of Weston School of Theology in Cambridge, MA, just months before he died. Here was someone who arguably could be called the Thomas Aquinas of the 20th century — a renowned theologian, brilliant thinker, and a deeply spiritual Jesuit priest.

Old age and wisdom borne of radical, even disruptive changes in the Church that he knew and loved — and suffered from; he was silenced for a time — comes to the podium in 1980, 15 years after the close of a council, to a group of graduate students in theology who would have been totally immersed in the teachings of that council. Rahner boldly outlined what he saw as the three great epochs of Christianity.
The first epoch comprised the earliest years of Christianity, approximately 33-50 A.D. This he called Jewish Christianity. Here the earliest followers of Jesus were still identified with the synagogue, and for them Jesus was the long-awaited Messiah of the Jews.

The second epoch was borne of the radical and yes, disruptive changes that emerged from Paul’s missionary journeys and the powerful work of the Holy Spirit in calling to faith and baptism foreigners, the unclean, those not chosen by the God of Abraham and Sarah, Isaac and Rebecca, and Jacob and Leah. The resolution was decided at the very first ecumenical council of the Church, the Council of Jerusalem. This Christ was not only the Christ of the Jews but what the 1965 council would say in the first words of its renewed identity document: “Christ is the light of all nations.”

Rahner not surprisingly calls this beginning of a second epoch, around 50 A.D, Gentile Christianity.

Now here’s the jaw-dropper of a bold theological statement. Rahner says that the third great epoch of Christianity began in 1965: the close of the Second Vatican Council. He vaguely calls this third great epoch world Christianity. Yes, the Christ of all nations is the Christ of the prisoner, the Muslim, and the woman.

In essence what Rahner is saying is that the radical and disruptive change in the year 1965 was equal to the radical and disruptive change in the year 50. If you pause for a moment and think about the long history of Christianity, that bold statement is jaw-dropping.

Into that context, the call to a new ministry of chaplaincy in the United States was born. A ministry that would radicalize and disrupt a ministry of a male priesthood — not taking one ounce of that priesthood away from its dogmatic essence and doctrinal tradition — the priesthood of the ordained — but layer underneath it a shared and primary priesthood of all the faithful in what the Council Fathers — yes, Fathers — would call “the priesthood of the baptized.”

Like all documents, that was a written attestation of faith and belief emerging from discussion and debate – just like the resolution of the Council of Jerusalem — that has yet to be lived, at least in an official ecclesial structure, in the life of the Church. Until the close of the council in 1965 and the opening of an “experiment” in the U.S. Church begun in 1965.

I recently heard the delightful story that my friend and mentor Jerry Austin tells about his life and the radical and disruptive change that happened to him somewhat indirectly from the council. Jerry is a
theologian who taught at the Catholic University of America for 30 years.

In his words, “I was a young priest sent to Paris to study, and in my first day of class I had Yves Congar, my brother Dominican and renowned theologian and chief architect of the theology that prevailed at the Second Vatican Council.

“I walked out of my first day of class a changed man. If you had asked me before that class who I was, I would have answered, a Dominican, a priest, and a graduate student in theology. After hearing Yves Congar, I would now say I am a baptized Christian sharing in the priesthood of all the baptized. And then perhaps, a Dominican and ordained priest.”

He finishes his story with the enthusiasm of a gospel character after encountering the person of Jesus: “It changed my life. It changed my life.”

I offer now the fourth gift to be honored: We honor the gift of the Second Vatican Council. We would not be in this room had not 1965 been the fruit of the Holy Spirit acting then and acting now.

Vocation, my life calling, profoundly intersects here with ministry, our life calling in community, because of this council. Ministry, at least official and institutional in the Church, is profoundly about the recognition of who is called and how that calling is lived out in the life of the Church. There are many gifts but one Spirit (I Corinthians). Not all gifts are necessarily discerned as such at the time, but nonetheless from the earliest days those gifts have been sought and found in order to effectively keep the mission of the Church faithful.

If vocation is about my life calling, and ministry is about our life calling in community, then mission is about our work in the world.

In our own Vatican II “experiment,” our forebears discussed and debated through their own radical and disruptive changes in this U.S. context of an ecclesial community of chaplains.

“What about the religious?”

“What about all these sisters who have in effect led the healing ministry in the United States institutionally?”

“Can they be chaplains? How about pastoral associates?”

“Wait, wait, canon law. ‘Capellinum es sacerdotum’: the chaplain is a priest.”

And now personal history intersects with organizational history, when in 1992 I was “entrusted” with this leadership — the word that then-President Rich Augustyn used to announce my coming on board at the NACC.

Little did I know that the skill I would most need would be that of a dancer.
I would fox-trot the data — “Eighty-five percent of our chaplains are lay and religious, 4 percent are ordained deacons, and 11 percent priests” — to more than 50 individual diocesan offices. I would do a tango-like step chasing bishops huddled in circles during 15-minute coffee breaks at the annual meeting of the United States Conference of Catholic Bishops. And then there was — what can we call it? — ballroom dancing in the cavernous halls of the Vatican with prefects and cardinals and all kinds of officiants in color, style, and maybe not so much grace.

And that brings me to a story I have never told publicly, but wrote up in a report as my last official act as your executive leader. When I was asked to speak at this conference, the story came back like it was yesterday.

In 2003, Bishop Dale Melzcek and I went to the Vatican for our third or fourth time to plead our case that in the United States the title “chaplain” is the official designation for the professional pastoral care provider in healthcare ministry. The profession only recognizes those who are certified as chaplains, and institutions only hire credentialed chaplains. We took every angle and every persuasive argument we could to convince the hierarchy in Rome of our need.

We had two canonical opinions, the first in 1984 and then revised in 1995 from the one of the most esteemed canonists in the country — Fr. Bob Kennedy from Catholic University. We stated clearly in our standards that the title was not used in the canonical sense and so on. This latest meeting was with the Prefect for the Congregation of Clergy, which in the ecclesiastical pecking order was considered one of the most powerful dicasteries in the Curia.

Shortly after what we thought was a successful presentation that the dicastery would take under advisement, we received a letter from the Vatican informing us that we should “cease and desist.” Not really, but that was the sentiment. I had regular phone conversations with then-USCCB President Bishop Wilton Gregory (now archbishop), and thankfully, I had known him personally and he knew our dilemma and was a great advocate. He was contemplating using a rare and exceptional intervention where he would petition the secretary of state to go directly to the Holy Father for an indult, or some such ecclesiastical exception.

As part of the preparation process, Bishop Gregory asked me to appear before the Administrative Board of the USCCB. I was the last agenda item of the day, scheduled at 5 p.m. for 20 minutes — that turned out to be 45 minutes. And that is the story I want to share with you.

I arrived, and to my surprise there were 50 bishops on the
Administrative Board. I remember thinking as I looked across the enormous table with all the microphones, “This must be what it is like to appear before the United Nations!”

At Bishop Gregory’s invitation, I summarized the issue, the history, and the present dilemma. After much discussion — all very positive, I must add — we seemed to be at an impasse. In a moment of my obvious frustration, I found myself saying, and thankfully respectful in tone: “You know, bishops, there is not another lay ministry in the Church where you have lay ministers better prepared. All are master’s level graduates. Every one of our certified chaplains is required to have a letter from you or your delegate personally endorsing the individual for the ministry.” I paused, then continued, “And you are about to lose it all.”

The silence stopped the room; the conversation, the discussion, even the breathing seem to stop. It surprised me, but my level of frustration had culminated in speaking this truth to the hierarchy. The silence was just long enough to hold the room. It was broken by one of the most conservative of bishops who was across the table from me.

“Joe, what can we do?” he asked. Another silence ensued, which I in hindsight can say was the time that the Holy Spirit needed, since we had done everything we knew for years to dance around this issue. We all sat there in the stillness.

Eventually I heard my own voice break it: “If we could somehow separate endorsement from certification — continue to have you endorse for the ministry — and have NACC certify for the profession, then maybe that would work.”

And that, of course, would be the solution that is still present to this day.

There was some more conversation, but all that pales in my memory next to this one moment of a truth that spoke most forcefully in that long silence. The NACC represented a lay ministry like no other. The NACC had preparation standards, both academic and professional, for lay ministry like no other. The NACC had an accountability structure where every single lay minister was endorsed in a personal letter by the ordinary of the diocese, and in a few of the larger archdioceses, his delegate. No other lay ministry had that.

At that moment and in that place, the charismatic church met the hierarchical church in my voice. Although also a member of the hierarchy, at that moment my voice was your voice, my frustration your frustration, my cry for justice was your cry for justice.

The charismatic church emerging among “the priesthood of the
“baptized” had voice and equal power in a conversation with the hierarchical church among “the priesthood of the ordained.” The two in the eyes of the Holy Spirit in that room — and more importantly in the big Vatican room of 50 years ago — were now what Lumen Gentium declared as “the common priesthood of the faithful and the ministerial or hierarchical priesthood [that] are nonetheless interrelated: each of them in its own special way is a participation in the one priesthood of Christ” (LG, 10).

That brings me to my fifth and final proposal: We honor the gift of the National Association of Catholic Chaplains.

We celebrate a truly ecclesial community of chaplains. We celebrate an “experiment” of the vision of the Second Vatican Council of a “new people of God” (LG, 9) and “one Priesthood” comprised of both a priesthood of the ordained and a priesthood of the baptized, yet in the end “one priesthood in Christ” (LG, 10).

Paraphrasing the opening sentences of Lumen Gentium, this ecclesial community of chaplains was, is, and always will be a “bright light visible on the countenance of the U.S. Church” (LG, 1).

Perhaps the institution with its hierarchical gifts did not explicitly know the presence of the charismatic gifts of the Spirit in the organization coming before them. But in fact what they saw was the greatest experiment of a Vatican II ecclesiology begun when the doors closed to the Vatican meeting rooms, and the doors opened that same year to a new organization living into a radical and at times disruptive presence of the Holy Spirit crossing the seas to our shores in the United States.

We honor the gift of this association. And we honor the gift of the Second Vatican Council that empowered this association toward existence. And we honor the gift of each vocation born of the ecclesiology of that council that sits beside you and me in this room. And we honor our profession — not simply work — but people who profess this to be God's work.

And we honor Francis, himself a bright light visible on the countenance of the Church, for reopening the doors to the Second Vatican Council. And like his predecessor, “the great Pope John,” now St. Pope John XXIII, not only dreaming a Church reflecting a Christ for all nations, but realizing a Church reflecting a Christ for all nations — on bended knee, washing feet and kissing feet, of prisoners, of Muslims, and even of women.
I was fortunate to be part of a formative era in NACC history, and to work with people with great vision. In the early ’70s, I completed my year’s course in the Corporate Ministry Program at St. Louis University, where I did my internship under Fr. Tim Toohey. That led to becoming a chaplain at St. Mary’s Health Center in St. Louis, where Fr. Toohey asked me to begin with him and Father Al Houser a new pastoral care program based on the new theology of Vatican II.

The wonder of this time was that I became associated with great men and women who were creative and who somehow gathered around Tim and the Rev. Hal Murray and others. There were the VA chaplains, in particular Jim Martin, who were advocating for recognition of our certification, which at that time really consisted of a two-week workshop. That changed as the first women were certified, including Rose Carmel McKenna and several others. No longer was chaplaincy for the ordained only. This forced us to look at what was appropriate training for the profession, looking for federal recognition. This was particularly important to the VA chaplains, who were being passed over for promotions and raises.

The Board of Examiners had been established by the United States Catholic Conference, and they became interested in improving the education of chaplains and of getting recognized by the Department of Education. I happened to be on the Board of Examiners when these
various groups began to gather, along with the National Association of Catholic Chaplains and the VA chaplains. There were lively conversations, and from these gatherings some needs became clearer.

1. There was a need for more and better training of chaplains and supervisors.
2. We needed to clarify whether the authority to certify came from the bishops or from the growing NACC organization.
3. Clear and meaningful standards needed to be written.
4. Chaplaincy was no longer only for the ordained, and we needed to educate hospital administrators and bishops about the value of lay chaplains, as well as provide standards of education that would serve those in the field.

During this time, Rev. Paul Henry was the Executive Director of the Board of Examiners. In the late ’70s he resigned to enter parish work again. The board, chaired by Monsignor Hal Murray, was meeting shortly after this announcement.

Here is another moment of the Holy Spirit in action in my life. We were riding in the elevator to the meeting room, and Hal turned to us and asked, “Who would like to take over Paul’s job?” I didn’t stop to think before saying, “I would.” It was another answer that led to wonderful, fulfilling years of service.

One of the assigned tasks for this position was to write standards for certification and accreditation as well as run the office for the certification process of the Board of Examiners. Groups formed with many of the wise elders as well as those newly certified. There are too many to recount, but some of the most prominent were Fr. Dick Tessmer, Kevin Tripp, Sr. Julie Houser, Rod Accardi, John Gillman, Art Metallo and many others who attended meetings, gave workshops and worked tirelessly to gather ideas and refine these first standards. Education for chaplaincy was changed from a two-week workshop to at least two units of CPE. Most of us knew that we were heading toward four units, but we needed time to educate the laity and others about the need for further education both in theology and in the art of pastoral care.

After three years in the Washington office, the Board of Examiners moved its center to Catholic Charities. It was here that we learned that the hard work of many was not sufficient to merit federal recognition. Their rationale was that ACPE was already recognized to do this same work and this was an unnecessary duplication.

In 1991, Sr. Kay Sheskaitis became Executive Director of the USCCB/CCA, and four years later, the Commission office moved to Milwaukee to
be closer to the NACC, which was growing quickly. They devised a new system of geographical regions, and certification was done in each region. This proved to be a wonderful way for bonding between members, but the certification process and adherence to the guidelines was often sacrificed to the political and local needs of each region. As the NACC continued to develop, regional certification ended, and the national certification committee became responsible for standards.

The relationship between the NACC and the USCC (later USCCB) was often a debated topic. After many conversations, NACC was able to grant certification in the name of the USCCB. This arrangement gave us the ability to continue to update standards and the method of certification, but standards were still to be approved by the USCCB. As I chaired the Certification Commission while we worked through all these changes, I was again blessed to have many dedicated colleagues who made huge contributions. Where we are today is because of these men and women who gave so very much of their time and effort to envision the future and to value the call of each one to serve the Church. There are far too many to name, but I think we all have our heroes and heroines who have worked to establish a truly professional certification process and to change our lives as ministers in the Church. Certification is in good hands.

_Sr. Anita Lapeyre, RSCJ, was chair of the Certification Commission from 2000 to 2006._
Gratitude for NACC’s mission

| By Fr. Richard Leliaert |

What Abraham Lincoln beautifully called “the mystic chords of memory” come to mind as I share personal memories of the NACC. However, my aging memory is not all that it used to be. So I ask your pardon if I unintentionally omit or err as I share my gratitude for all that the NACC has meant to me.

Shortly after getting my doctorate in 1974, I wanted to balance my head with my heart. As a priest, I needed to be a pastor as well as an academic. So I took a unit of CPE at the Indiana-Purdue University Medical Center in Indianapolis. This experience sowed the seeds of my interest in chaplaincy as I grew to understand my strengths and weaknesses as a minister to people dealing with illness, suffering, life and death. While teaching at Nazareth College in Kalamazoo, MI (1977-87), I did part-time chaplaincy at Borgess Hospital while developing a course called Issues in Life and Death. This course began in response to the needs of student nurses who were struggling with dying patients: How do I work with grieving families? How do I cope with the ethical issues in medicine?

Once I left teaching, I was hired as a chaplain at St. Joseph Mercy Hospital in the Detroit area. My colleagues suggested I join a professional chaplains group. The NACC was the obvious choice, but then I learned I needed to be certified. How well I remember struggling in that certification interview. But I made it. My commitment to the NACC helped me to appreciate the importance of being a certified professional chaplain while professing a strong faith, hope and love in sharing in Jesus’
ministry of healing.

In the mid-1990s, my involvement with the NACC took off. While working at Oakwood Hospital in Dearborn, MI, I began to get involved with the then-Region VI of NACC, Michigan and Ohio. I recall the enthusiasm of the regional meetings and some great speakers like Sr. Jose Hobday. Local meetings enabled us to get more involved with issues such as certification. I did spend a lot of time with certification, as an interviewer and counselor. These interviews helped us surface more eventual national leaders such as Bridget Deegan-Krause. My involvement with certification solidified when I became the representative of the regional directors to the national certification team, whose work I grew to respect and to admire.

Then in the late 1990s, my name surfaced as a candidate for president of the NACC. I accepted the nomination and I was elected. But these were times of transition from the regional model to a board model, so I had to run again for chair of the newly formed Board of Directors. I had the unusual honor of being both the last elected president and the first chair of the board of the NACC. I remember our first board meeting in Milwaukee as we all realized that the NACC was indeed entering into a whole new era in its history. The regional model had many strengths, but there were way too many committees, and it proved difficult to streamline needed reforms in financial matters and infrastructure.

The most memorable event of my three-year term as chair was the special convention in Toronto in 2003, when the five cognate groups (NACC, APC, AAPC, NAJC, CAPPE) voted to work together as a unified body to enhance the dignity and mission of chaplaincy. The executive directors of the cognate groups were very instrumental in this process, and I was thankful for the leadership of Fr. Joe Driscoll, then and throughout my years in the NACC.

One project meant a lot to me personally while enhancing the reputation of the NACC — our membership in the National Coalition for Health Professional Education in Genetics. My experiences on ethics committees got me thinking about the Human Genome Project and the impact that genetics issues might raise for our NACC members. The NACC leadership supported the idea, and I became our representative at the national annual meetings of NCHPEG in Washington. I and another APC chaplain, Vincent Guss, moderated a panel during the 2004 meeting. It was very well-received and garnered the respect of many NCHPEG people for both the religious/ethical issues affecting genetics and for the role of chaplains on medical ethics committees.
After I left the board in 2004, the NACC underwent some difficult times. Karen Pugliese described a lot of the transitions of those years in her *Vision article of January-February 2015*. There was a lot of personal transition going on in my own life as well, as I left my religious order, the Crosiers, to be incardinated as a priest of the Archdiocese of Detroit in 2004. I stayed on at Oakwood Hospital until 2006 when I became pastor of St. Robert Bellarmine Parish in Redford, MI. In my busy years as pastor, I’ve been unable to keep as close to the NACC as I would like, but I’m still a member and a chaplain emeritus.

There are so many NACC people whom I haven’t mentioned, but you are all in my heart and mind and prayer, and a special hug to two special friends in leadership, Mary Lou O’Gorman and David Lichter. I wish I had been able to attend the wonderful 50th anniversary celebration last April (especially since a dear friend, Bev Beltramo, was a key organizer), but it did my heart good to learn that the NACC keeps sharpening its vision for the future. *Ad multos annos*, NACC, and God bless us all.

*Fr. Richard Leliaert is pastor of St. Robert Bellarmine Parish in Redford, MI.*
We’ve come a long way, baby!

| By Joan Bumpus |

Didn’t you just cringe when you heard the older generation say, “I remember when we …”? But now I have been a certified chaplain with the NACC since 1978. Your math is correct — 37 years! I have loved being a certified member of this awesome association. I’ll never forget my first national conference and seeing Sr. Rosemary Abramovich leading the way. I was awed that we had a female leader at the podium. I remember hoping that someday I would have the chance to serve/lead the NACC in the same way that she was. Of course, I didn’t know what any of that meant way back then.

I remember being part of the assembly at our national conventions when we were struggling with whether we should require two units of CPE for certification instead of just one. Look where we are now, requiring four units of CPE and a master’s degree.

One of the most memorable national conventions for me was the Symposium on the Sacrament of the Sick. Joe Driscoll, our then-executive director, was instrumental in making that happen. Regional conferences were also a highlight of my year. They were such uplifting and spiritual gatherings with some fabulous speakers. Our region had some wonderful role models and leaders such as Art Metallo, the Rev. Dick Tessmer, and many others. Somewhere in this 37-year journey I was asked to put my name on the ballot for regional director. I agreed, but lost to Joan Clarke, another great leader in our profession. Just a short time after the election, Joan fell ill, and I was asked to step in and take her place. I
gladly accepted, and thus started my journey of serving on the Board of Directors of the NACC for 12 years, including two as president and chair. I couldn’t even begin to name all the wonderful colleagues I had the pleasure of serving with, but we went through some significant changes during those years. We were then set up in a regional structure, and our members kept complaining that the NACC was not meeting their expectations or needs. The Board took a deep dive into how the NACC was spending its money. While it was all being spent appropriately, we noticed that the funds were being used to support the overall structure of the organization rather than the mission of the NACC. We presented the finding to our NACC members, and they agreed that we needed to tear down our existing structure and rebuild something that supported the mission of the NACC and its members.

Another significant event was forming the Spiritual Care Collaborative with the APC, CAPPE/ACPEP, ACPE, AAPC and NAJC. Several of us from each organization were asked to create a model that would merge these associations together yet maintain our individual identities. No one thought we could accomplish this, but we did. I remember a historic meeting when all of our boards met together and we presented the model. The board members stood and gave us a huge round of applause and congratulations. The daunting task of presenting the model to the membership of all of our organizations was now before us. I guess we were way ahead of our time — our memberships were not ready to consider merging. But there was readiness out of that work to form the Spiritual Care Collaborative.

I believe this also paved the way for our associations to define a set of common standards for certification. That was tough work, but we knew it would serve the profession of chaplaincy in the long run. It was a sight to behold when our collective boards agreed to adopt the standards by which we would certify chaplains.

It indeed was a great joy for me to work with so many wonderful colleagues from the NACC as well as from the other associations. It was also a great joy to work with the dedicated staff at the NACC. You could see and feel their passion for the organization and its members. I count my time of service to the NACC as a great blessing for me.

We have indeed come a long way!

Joan Bumpus, BCC, is vice president of mission and ministry at Providence Hospital in Columbia, SC, and was chair of the Board of Directors from 2004 to 2006.
An unexpected challenge and blessing

| By Fr. Thomas G. Landry III |

How passionate about, how committed to the care of the sick are you? Will you leave the context and all that is familiar about parish ministry as priest to focus your life and ministry within a healthcare setting? So came the question and began the journey that would challenge, guide, and sustain me for fully a third of the 32 years it has been my privilege to share in the life and ministry of the Church as priest.

Through a decade of being blessed and being called to proclaim the many blessings of our God in the midst of the sick and those who sought to serve them, from hospital rooms to boardrooms, the members and the leaders of the NACC accompanied me to deepen my journey with and into Christ. A website and documents became the gateway to an encounter with women and men of passion. Guidelines and standards created an arena in which I discovered the powerful witness of individuals and communities of faith and a professional commitment in ministry.

At a regional celebration in Worcester, MA, Fr. Joe Driscoll, then executive director of the NACC, handed me the certificate that formally designated me a chaplain certified by the NACC. Little did I know that in a few years I would be called to Milwaukee to fill the need for an interim executive director! Little did I know that the next certificate, indicating that my certification had been renewed, would bear my own signature!

During my time to collaborate with the national office of the NACC, with the Board of Directors, and with the many committees that serve
the NACC’s members, you helped me to discover my gifts, to find a new measure of my hope and creativity in the face of challenges. You revealed to me your faithful devotion and your persistent dedication to the development of each one’s gifts and to the courageous transformation of communities of faith and of service. I witnessed the development of relationships among members and leaders in our association. I witnessed the relocation of the national office. I witnessed the deepening mutual respect among the various professional certifying bodies across faith groups that would ensure greater strength for all professional chaplains. I witnessed the voice of chaplains’ experience addressing in print and in face-to-face encounters the needs, the shortcomings, the potential, and the ever-higher calling of every organization and entity that cares for the sick.

From hospital and medical associations to institutions of advanced education, from state and national healthcare regulatory bodies to the United States Conference of Catholic Bishops, you have reminded us all that Christ is to be found and served in the poor, the sick, and the suffering. You have called us all to share in the discovery anew of the ways in which the gentle yet strong hands, face, and voice of Christ can and must be known in us. You call us to be courageous in the will to remove barriers to ministry. You call us to be open to the Spirit to see not as we see, but as God sees.

In the years following the Second Vatican Council, new questions were asked and new answers were explored. New light shone in dark corners, and new vistas of hope and promise established a broader and deeper vision of what and who it means to be Church. In our 50 years, the NACC has become a gift we rightly honor. In our labor and laughter together, in our moments of quiet retreat and vigorous discussion, in our prayer and professional practice, God weaves a consistent fabric of our many lives to give comfort and warmth, to claim, and to proclaim.

My tremendous privilege to explore my own journey of faith with the NACC through formation and certification, and my time to serve in a leadership role at the national office, were surprises God had held in store for me, and cause in me now a profound gratitude. The tremendous witness that you continue to offer calls forth in me now a true Spirit of rejoicing!

Fr. Tom Landry was interim executive director of the NACC in 2006-07. He serves currently at St. Cecilia Parish in Leominster, MA, and at Health Alliance Hospital in Leominster.
Igniting our passions

| By Karen Pugliese |

One wintry December morning 31 years ago, I received a letter informing me that I was now a certified chaplain. Shortly thereafter I successfully met with a committee for advanced certification in rehabilitation medicine. As I prepare to renew my certification in 2015, I am also preparing for our new certification in palliative medicine. Opportunities for our professional advancement continue to abound within NACC!

I began attending annual conferences and was deeply impressed by the strong women leaders within NACC, such as Sisters Helen Hayes, Anita Lapeyre, and Monica Lucas. And by sisters in leadership roles like Kay Sheskaitis and Maryanna Coyle who were deeply connected to NACC in service. But perhaps I was most inspired by Flo Smithe, a certified chaplain and the first woman CPE supervisor, who like me, was also the mother of a large, active and growing family in the Chicago suburbs.

But as the NACC reaches its 50th anniversary, I don’t just want to reminisce. I want to honor the passion that the ministry of chaplaincy ignited in me and so many others — passion for the possibilities in ministry, passion for professionalism in ministry, and passion for the power of effective partnerships for advancing our profession. Although I will only touch on a few highlights, I hope my story can encourage others.

In 1984, NACC was organized by regions, and I quickly became involved in Region 7. I fondly remember liturgies and Certification Commission gatherings with our executive director, Fr. Joe Driscoll, at his home in Milwaukee. I attended almost every annual conference,
benefiting from opportunities to both give and receive continuing education.

During my career, I have been blessed with opportunities to work with people, organizations, and environments in significant transition. When I accepted nomination to the Board of Directors in 2004, we were entering a period of great transition, and I felt called to help establish a meaningful and sustainable vision for the future of professional chaplaincy. In accepting the role of board chair, one of my initial challenges was planning and implementing our first visioning retreat, facilitated by Rod Accardi.

After a theologically grounded, reflective, and prayerful discernment process, we then talked with guests who sketched their vision of the future, and guided us in exploring where our energy and enthusiasm were leading us. We had also interviewed 12 leaders in the Church, in ministry (several from our cognate organizations), mission, transformational development, and education. One was John Reid, founder and co-director of The Reid Group, a national church consulting and mediation company. NACC Interim Executive Director Fr. Tom Landry and I proposed that the board hire The Reid Group to plan our NACC Vision and Action Initiative. We were committed to deeply involve NACC membership in the process.

Seventeen members were invited to serve on the Planning Committee along with Fr. Landry, myself, John Reid, and Maureen Gallagher (Reid Group consultant in Milwaukee). Bishop Dale Melczek, our episcopal advisor, served as ex-officio member. The group drafted a five-year plan to be presented at the annual conference in March, 2007. The prayerful, planful, and playful work of these dedicated and deeply committed chaplains engineered a bridge to the future while helping to heal individual and communal wounds.

A membership that felt disconnected from leadership became actively involved through email responses to drafts of the new goals posted on the website. Phone call focus groups and special-interest meetings sparked new energy. Monthly articles in Vision, local gatherings, and recruitment for opportunities to serve on expanded committees and the Board of Directors engaged members in a way that generated deeper commitment and ownership. Personally, I am proud of initiating the change in our professional credential designation from “NACC Cert.” to “BCC.” Throughout this process, participants formed deep and meaningful relationships with colleagues we might not have known otherwise, and who continue to serve NACC in many capacities.
NACC navigated several more transitions in my closing years on the board. We moved the national office to more practical and cost-effective office spaces. When Fr. Landry was called back to his diocese in Massachusetts, the board engaged in a prayerful and reflective nationwide search process facilitated by The Reid Group. Our quest culminated with the selection of David Lichter, D.Min., who joined us in August of 2007. David’s commitment to mission, his collaborative leadership style, team orientation, strategic abilities, and expertise in diverse planning and fundraising efforts continue to serve us well. He has traveled the country providing continuing educational and theological reflection programs while keeping costs amazingly low. I was blessed to work with both men, and to foster lasting personal and professional relationships with members of the NACC national office staff over the years.

One of my greatest joys was collaborating with our cognate partners in ministry. I feel some sadness that my vision for our coming together in a more formal organizational union never materialized, but I am comforted by the words of Archbishop Oscar Romero: “No pastoral visit brings wholeness. … No program accomplishes the Church’s mission. No set of goals and objectives includes everything. … We cannot do everything, and there is a sense of liberation in realizing that. This enables us to do something, and to do it well. It may be incomplete but it is a beginning, a step along the way, an opportunity for the Lord’s grace to enter and do the rest. … We are prophets of a future not our own.”

Thirty-one years later, I am grateful to have been a part of NACC’s journey — incomplete, but a beginning, a step along the way into a future not our own.

Karen Pugliese, BCC, is an advanced practice chaplain at Central DuPage Hospital in Winfield, IL, and served on the NACC Board of Directors from 2004 to 2010.
The NACC in midlife: How do we make it count?

By John Gillman

What if we viewed our association through Erik Erikson’s stage development model? As it reaches its 50th anniversary, the NACC is in the thick of adulthood (ages 40-64), where the key question is “How can I make my life count?” Applied to our association, it might be, “How can we make our association count?” For Erikson, the contrasting values for the stage of adulthood are generativity vs. stagnation.

NACC came to birth in the glow of Vatican Council II. In 1965, the council put the Church on a new path, with visionary documents such as Lumen Gentium (The Church) and Gaudium et Spes (The Church in the Modern World). The first of these offered the initial and primary image of the Church as the people of God, emphasizing the common priesthood of the faithful. Through our association, board-certified chaplains as well as all members of NACC have found a meaningful way to exercise this priesthood.

Having served on both the Standards and Certification commissions for a number of years, I can recall several conversations with members, especially women, who felt disenfranchised as they struggled to find their rightful place in the Church. Coming to NACC, they often found a caring and supportive community that provided a meaningful way to exercise their gifts as members of the Body of Christ. Some of the pain in the past came in dioceses where the local ordinary chose not to endorse as
“chaplains” those who sought certification. Thankfully, a compromise was reached wherein endorsement is provided for “lay ecclesial ministry” as articulated in the resource guide “Co-Workers in the Vineyard” (2005) by the USCCB.

Erikson understands generativity as making your mark on the world through caring for others and contributing to the development of future generations. There is no doubt that NACC has been a force for generativity through its certification of chaplains, its promotion of spiritual care, its new certification for palliative care, and the educational opportunities provided.

Personally and professionally, I have experienced this through the support of colleagues on my journey toward certification as a CPE supervisor, through the welcome from Sr. Shirley Nugent to the Standards Commission — my first involvement on the national level — and through the invitation of executive directors Joe Driscoll, Tom Landry and David Lichter to participate on planning retreats, commissions, and the task force that contributed to the Common Standards. I particularly valued serving with colleagues on the planning retreat in 2007 facilitated by John Reid and Maureen Gallagher that brought new vision and energy to our association. I am grateful for the relationships formed and the sense of community that developed among us.

The generativity of NACC has been felt abroad as well, with our supervisors offering seminars and CPE units in such disparate places as Africa, Eastern Europe, and Asia. I have fond memories of working with the chaplains, supervisor, and CPE students sponsored by the Roman Catholic Diocesan Commission in Hong Kong. Their commitment to spiritual care and to bolstering their identity as chaplains in the hospitals where they served was indeed inspiring.

I have also seen disappointments on our journey. At the top of the list for me has been the phasing out of CPE programs led by NACC Supervisors and accredited by the USCCB. Without these programs, Roman Catholic students can no longer train in programs where the standards unique to our faith tradition are incorporated into the curriculum. Two factors are the declining numbers of supervisors in training and the difficulty in filling program openings with qualified supervisors, especially Roman Catholics. These have been significant losses for us and for our Church.

A second disappointment has been the gradual decline of membership within our association. I do not in any way want to overlook the vision, energy and creativity of new emerging leaders. I also want to
acknowledge with gratitude the tremendous service that our retired members have provided, and applaud the ongoing ministry of those who are still active. Across the country, healthcare organizations, parishes, and urban areas are significantly enriched by our leadership and presence.

What are the challenges of generativity that lie ahead? One comes from the clarion call of Pope Francis, directed to the world’s priests but applicable to all of us, to stay close to the marginalized and to be “shepherds living with the smell of the sheep.” Another is to embody the essential role of the spiritual for the well-being of the communities we serve. This means staying grounded in our vocation, remaining close to Christ the healer, and being animated by the Spirit of love and compassion.

An important facet of generativity includes, I believe, an openness to expand our horizons, learning new skills and ways to serve others more effectively. The invitation is to develop our leadership, teaching and pastoral practice with attention to current research. Our association has done well in highlighting new developments through articles in Vision.

From those early meetings at the Cousins Center in Milwaukee when I was first introduced to NACC almost thirty years ago, to the collaboration with Sr. Anita Lapeyre in the Center for Urban Ministry in San Diego, to my current responsibilities at the hospice-based CPE program, I am grateful for the multiple ways I have been blessed by so many in our association. I remain confident that while our future story is yet to be told, we can go forward with a spirit of hope and optimism.

*John Gillman is an NACC and ACPE supervisor at VITAS Innovative Hospice Care in San Diego, CA.*
## National Association of Catholic Chaplains

### History 1965-2015

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<tr>
<th>Year</th>
<th>Members</th>
<th>Certified Members</th>
<th>Annual Conference (attendance)</th>
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<td>1965</td>
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<td>Letter to all bishops</td>
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<td>Statement of Purpose</td>
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<td>1966</td>
<td>805</td>
<td>472</td>
<td>Cleveland, OH</td>
<td>Honorary membership to His Eminence Francis Cardinal Spellman</td>
<td>Msgr. Harrold Murray Chair of Advisory Board 1966-1967</td>
<td>Statement of Understanding Camillian newsletter developed</td>
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<td>1970-1971</td>
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<td>1972</td>
<td>985</td>
<td>525</td>
<td>Louisville, KY (193) First convention held independently of CHA</td>
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<td>Rev. Frank Weber</td>
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<td>1971-1972</td>
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<td>1973</td>
<td>976</td>
<td>523</td>
<td>Anaheim, CA (Approx. 165)</td>
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<td>Rev. John A. Howe, OCarm</td>
<td>“Pastoral Care of the Sick” (revision of previous manual)</td>
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<td>1972-1973</td>
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<td>1975</td>
<td>1,630</td>
<td>1,118</td>
<td>Washington, D.C. (388)</td>
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<td>Rev. Ralph Karl, OMI 1974-1975</td>
<td>Informational brochure, “Guidelines for Recording Chaplains’ Notes in Patient Medical Record” (approved by AHA</td>
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| 1976 | 1,952   | 929               | Houston, TX “To Heal as Jesus Did” (280) | **Diplomate:** Rev. Ralph Karl, OMI Rev. Joseph Ciolek  
*Camillian* format change to quarterly professional journal with no organizational or promotional matter |
| 1977 | 2,154   | N/A               | Cleveland, OH (385)          | (None awarded) | Rev. Douglas Morrison 1976-1977 |
| 1978 | 2,250   | N/A               | Denver, CO “The Past, Present and Future of Our Ministry” (330) | **Diplomate:** Rev. Joseph Law  
Sr. Cyrilla Zarek, OP  
| 1979 | 2,255   | N/A               | Key Biscayne, FL "Evangelization and Chaplaincy" (230) | **Diplomate:** Rev. Raymond K. Smith  
Rev. John Waterman, CSSP  
**Prestigious:** Rev. David Baeten | Rev. Robert Wheelock, OFM Cap 1978-1978  
USCC manual: *Policies and Procedures for Pastoral Care Departments*  
“Evangelization and Chaplaincy” |
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| 1980  | 2,267   | N/A               | Salt Lake City, UT "Church as Family" (220) | **Diplomate:** Sr. Rose Carmel McKenna, SCL  
**Prestigious:** Rev. Joseph Dolan  
Rev. Ralph J. Karl, OMI | Rev. Francis Garvey  
1979-1980 | Informational brochure *Camillian* and *Newsletter* combined into one publication |
| 1981  | 2,493   | N/A               | Milwaukee, WI "Ministering to the Minister" (593) | **Diplomate:** Rev. Frank Weber  
Rev. Walter Smith  
**Prestigious:** His Eminence Terence Cardinal Cooke | Rev. Francis Garvey completed the term of Rev. Timothy Toohey  
as president when he became executive director 1980-1981 | |
| 1982  | 2,662 Priests 38% Sisters 51% Other 11% | N/A | Milwaukee, WI "Wholistic Care: Cutback, Compromise or Creativity" (493) | **Diplomate:** Rev. Francis Jacob  
**Prestigious:** Rev. John Mullally | Rev. Raymond K. Smith  
1981-1982 | Resolution and letter on nuclear concerns  
Regional News section in *Camillian*  
“Anointing of the Sick” booklet |
| 1983  | 3,110 Priests 36% Deacons 3% Sisters 52% Lay 9% | N/A | San Francisco, CA "Communication: Bridge or Barrier" (454) | **Diplomate:** Rev. Richard Tessmer  
Sr. Julie Houser, CSJ | Rev. Thomas Albers, CPPS  
1982-1983 | “Standards, Procedures,  
and Guidelines of NACC for Certification and Accreditation” |
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<td>1986</td>
<td>3,357</td>
<td>2,227</td>
<td>St. Louis, MO</td>
<td><strong>Distinguished Service:</strong> Rev. David Beaudry&lt;br&gt;Sr. Monica Flynn, SSJ&lt;br&gt;Larry Seidl</td>
<td>Rev. Daniel J. Gatti, SJ 1985-1986</td>
<td>Special Publication:&lt;br&gt;<em>Convention Highlights: 1985</em>&lt;br&gt;NACC joins seven other professional organizations in cooperative ownership and management to publish <em>The Journal of Pastoral Care</em> Membership directory</td>
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<td>Priests 969 Sisters 1,704 Brothers &amp; Deacons 134 Lay 387 Other 163</td>
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<td>1987</td>
<td>3,436 Priests 918 Sisters 1,738 Brothers &amp; Deacons 143 Lay 477 Other 178</td>
<td>2,246 65%</td>
<td>San Diego, CA “Charting Our Course” Preconference: “Healing Woman at the Threshold”</td>
<td><strong>Distinguished Service:</strong> Rev. Kevin Tripp Mrs. Lucille A. Burns <strong>Prestigious:</strong> Sr. Maryanna Coyle, SC</td>
<td>Deacon Earl M. Charlier 1986-1987</td>
<td>Special Publication: <em>Professionalism in Pastoral Ministry</em></td>
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<td>1988</td>
<td>3,501 Priests 903 Sisters 1,735 Brothers &amp; Deacons 147 Lay 535 Other 181</td>
<td>2,241 64%</td>
<td>Minneapolis, MN Dialogue ’88 (Joint Conference on Pastoral Care)</td>
<td><strong>Distinguished Service:</strong> Dr. Rodger Accardi Sr. Anita Lapeyre, RSCJ</td>
<td>Sr. Rosemary Abramovich, OP 1987-1989</td>
<td>Special Publication: <em>Charting the Future of Pastoral Care</em> Membership directory Video on NACC (script by Mary E. Johnson) produced and edited by Mayo Communications</td>
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| 1990 | 3,520 Priests 824
Sisters 1,715
Brothers & Deacons 145
Lay 593
Other 243 | 2,182
62% | Dallas, TX
"Partnership into the 21st Century" | Prestigious:
Membership directory
Videotape on charting by Rich Woodley |
| 1991 | 3,592 Priests 815
Sisters 1,709
Brothers & Deacons 154
Lay 641
Other 273 | 2,082
58% | Portland, OR
"The Prophetic Voice of Pastoral Care" | Distinguished Service:
Richard W. Woodley
Prestigious:
Sr. Katherine Gray, SNJM | Rev. Forrest P. Hanser, CM 1989-1991 | Camillian bimonthly newsletter upgrades to graphic-designed *Vision*, published 10 times a year |
| 1992 | 3,764 Priests 820
Sisters 1,875
Brothers & Deacons 171
Lay 839
Other 49 | 2,450
65% | Pittsburgh, PA
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| **1993** | 3,679 | 2,479 67% | Chicago, IL "Come to the Water: Healing into the 21st Century" | **Distinguished Service:** Sr. Geraldine Granpre, CSJ  
**Prestigious:** Sr. Rosemary J. Ferguson, OP  
| **1994** | 3,583 | 2,513 70% | Milwaukee, WI Dialogue '94: "A Call to Partnership" (2,054) | **Outstanding Colleague:** Linda A. Bronersky | Rev. Kevin F. Tripp 1993-1995 | |
| **1995** | 3,547 | 2,489 70% | St. Louis, MO "Valuing Our Histories: Pioneering Our Future;" Joint conference with CHA and College of Chaplains | **Distinguished Service:** Rev. Kevin F. Tripp  
**Outstanding Colleague:** Sr. Rosemary Abramovich, OP | Rev. Kevin F. Tripp 1993-1995 | |
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| 1996 | 3,548   | 2,519 71%         | Orlando, FL "A New Heart — A New Healing" Convention of CHA and NACC | **Distinguished Service:** Sr. Janet A. Ryan, IHM  
**Outstanding Colleague:** Rev. Francis J. Garvey  
**Prestigious:** His Eminence Joseph Cardinal Bernardin | Rev. Eugene J. McGlothlin, OSB 1995-1997 | Membership directory |
|      | Priests 662  | Sister 1,745  | Brothers & Deacons 177  | Lay 920 Other 44 | 2,505 70% | Corpus Christi, TX "Partnership for All God's People: Spiritual Care in New Environments" CHA and NACC Third Annual Convention |  |
| 1997 | 3,566   | 2,505 70%         | **Outstanding Colleague:** Robert J. Wicks, Ph.D.  
**Prestigious:** Sr. Jean deBlois, CSJ, Ph.D. | | Rev. Eugene J. McGlothlin, OSB 1995-1997 |  |
|      | Priests 636  | Sister 1,729  | Brothers & Deacons 180  | Lay 972 Other 49 | 2,505 70% | |  |  |

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<td>1998</td>
<td>3,535 Priests 627 Sisters 1,691 Brothers &amp; Deacons 179 Lay 985 Other 53</td>
<td>2,485 70%</td>
<td>Colorado Springs, CO &quot;Awakening the Dream&quot; Fourth Annual Convention of NACC and Catholic Health Association</td>
<td><strong>Distinguished Service:</strong> Arthur Metallo C. Rosemary Marmouget <strong>Outstanding Colleague:</strong> Sr. Dorothy L. Cotterell, SUSC <strong>Prestigious:</strong> Sr. Shirley Nugent, SCN</td>
<td>Sr. Monica Ann Lucas, SC 1997-1999</td>
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<td>1999</td>
<td>3,493 Priests 597 Sisters 1,645 Brothers &amp; Deacons 164 Lay 1,035 Other 52</td>
<td>2,432 70%</td>
<td>San Diego, CA &quot;Spiritual Care: Moving Outside the Walls&quot;</td>
<td>None awarded</td>
<td>Sr. Monica Ann Lucas, SC 1997-1999</td>
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<td>2004</td>
<td>3,176</td>
<td>2,366 74%</td>
<td>Kansas City, MO</td>
<td>None awarded</td>
<td>Joan Bumpus BOD Chair 2004-2005</td>
<td>Prayer cards for World Day of the Sick, Feb. 11, 2004, in English and Spanish</td>
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<tr>
<td></td>
<td>Priests 504</td>
<td></td>
<td>&quot;Professional Chaplaincy: Sacred Call, Sacred Business&quot;</td>
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<td></td>
<td>Sisters 1,302</td>
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<td></td>
<td>Brothers &amp; Deacons 139</td>
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<td></td>
<td>Lay 1,202</td>
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<td>Other 29</td>
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<td></td>
<td>Priests 496</td>
<td></td>
<td>&quot;Streams in the Desert: A Call to Professional Renewal&quot;</td>
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<td>Prayer cards for World Day of the Sick, Feb. 11, 2005, in English and Spanish</td>
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<td></td>
<td>Sisters 1,289</td>
<td></td>
<td>Joint conference, NACC and APC</td>
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<td>Brothers &amp; Deacons 137</td>
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<td>Other 28</td>
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<tr>
<td>2006</td>
<td>3,040</td>
<td>2,219 73%</td>
<td>Columbus, OH</td>
<td>None awarded</td>
<td>Karen Pugliese BOD Chair 2006-2008</td>
<td>Prayer cards for World Day of the Sick, Feb. 11, 2006, in English and Spanish</td>
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<tr>
<td></td>
<td>Priests 494</td>
<td></td>
<td>&quot;Deep Roots, Wide Reach: Journeying into the Heart of Christ&quot;</td>
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<td>Sisters 1,195</td>
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<td>Brothers &amp; Deacons 128</td>
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<td></td>
<td>Priests 469</td>
<td>74%</td>
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<td>Sisters 1,060</td>
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<td>Brothers &amp; Deacons 135</td>
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<td>Lay 1,216</td>
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<td>Other 18</td>
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<td></td>
<td>Priests 469</td>
<td>71%</td>
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<tr>
<td></td>
<td>Sisters 988</td>
<td></td>
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<td>Brothers &amp; Deacons 128</td>
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<td>Lay 1,234</td>
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<td>Other 14</td>
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<td>2009</td>
<td>2,650</td>
<td>1,916</td>
<td>Orlando, FL &quot;Summit '09 — Health and Hope: The Hard Reality of Living Intentionally in a Village of Care&quot;</td>
<td>None awarded</td>
<td>Sr. Barbara Brumleve, SSND BOD Chair</td>
<td>Prayer cards for World Day of the Sick, Feb. 11, 2009, in English and Spanish Ministry Awareness Materials: Brochure: <em>Is God Calling You to Be a Catholic Chaplain?</em> Video: <em>Chaplaincy Ministry</em> Document: <em>Spiritual Care Leadership Competencies for Pastoral Care</em> Vision publication moves to online format with July-August 2009 issue</td>
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<td>2010</td>
<td>2,571</td>
<td>1,855</td>
<td>Saint Paul, MN &quot;Winds of Change, Spirit of Promise&quot;</td>
<td><strong>Distinguished Service:</strong> Mary E. Johnson, MA, BCC <strong>Outstanding Colleague:</strong> Sr. Kay L. Sheskaitis, IHM, DMin</td>
<td>Sr. Barbara Brumleve, SSND BOD Chair</td>
<td>Prayer cards for World Day of the Sick, Feb. 11, 2010, in English and Spanish Informational slideshow: <em>Is God Calling You to Be a Catholic Chaplain?</em></td>
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<td>Year</td>
<td>Members</td>
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<td>2011</td>
<td>2,535 Priests 423 Sisters 744 Brothers &amp; Deacons 106 Lay 1,249 Other 13</td>
<td>1,784 70%</td>
<td>Milwaukee, WI “Pathways to Healing: People and Communities”</td>
<td><strong>Outstanding Colleague:</strong> Christina Puchalski, MS, MD <strong>Distinguished Service:</strong> Sr. Colette Hanlon, SC, MEd, MA, BCC</td>
<td>Alan E. Bowman BOD Chair 2011-2012</td>
<td>Prayer cards for World Day of the Sick, Feb. 11, 2011, in English and Spanish</td>
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<tr>
<td>2012</td>
<td>2,456 Priests 425 Sisters 686 Brothers &amp; Deacons 96 Lay 1,239 Other 10</td>
<td>1,700 69%</td>
<td>Milwaukee, WI “Reconciling Journey: A Time to Mourn, a Time to Dance”</td>
<td><strong>Outstanding Colleague:</strong> Rev. Gerard T. Broccolo, STD <strong>Distinguished Service:</strong> Timothy G. Serban, MA, BCC</td>
<td>Alan E. Bowman BOD Chair 2011-2012</td>
<td>Prayer cards for World Day of the Sick, Feb. 11, 2012, in English and Spanish NACC Strategic Plan 2012-2017</td>
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<tr>
<td>2013</td>
<td>2,361 Priests 411 Sisters 626 Brothers &amp; Deacons 91 Lay 1,255 Other 5</td>
<td>1,591 67%</td>
<td>Pittsburgh, PA “Three Rivers Converging: A Call to Faith, Identity, and Action”</td>
<td><strong>Outstanding Colleague:</strong> Most Reverend Dale J. Melczek, DD <strong>Distinguished Service:</strong> Karen Pugliese, MA, BCC</td>
<td>Bonnie J. Burnett BOD Chair 2013-2014</td>
<td>Prayer cards for World Day of the Sick, Feb. 11, 2013, in English and Spanish Corporate Documentary Video on NACC and Chaplaincy: <em>InFocus</em></td>
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<td>Year</td>
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<td>Annual Conference (attendance)</td>
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<td>2014</td>
<td>2,381</td>
<td>Priests 414</td>
<td>St. Louis, MO</td>
<td><strong>Outstanding Colleague:</strong> Franciscan Sisters of Chicago <strong>Distinguished Service:</strong> Joseph G. Bozzelli, DMin, BCC</td>
<td>Bonnie J. Burnett BOD Chair 2013-2014</td>
<td>Prayer cards for World Day of the Sick, Feb. 11, 2014, in English and Spanish NACC Revised Standards and Procedures for Certification approved by the USCCB Subcommittee on Certification for Ecclesial Ministry and Service (2015-2021)</td>
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<tr>
<td></td>
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<td>Sisters 623</td>
<td>“Gateway to Compassionate Leadership”</td>
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<td>Brothers &amp; Deacons 91</td>
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<td>Lay 1,248</td>
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<td>Other 5</td>
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<td>2,306</td>
<td>Priests 401</td>
<td>Arlington, VA</td>
<td><strong>Outstanding Colleague:</strong> Rev. Joseph J. Driscoll <strong>Distinguished Service:</strong> Sr. Barbara Brumleve, SSND, Ph.D., BCC-S <strong>Emergent Leader:</strong> Caterina Mako BCC Augustine O. Duru BCC</td>
<td>Mary Lou O’Gorman BOD Chair 2015</td>
<td>Prayer cards for World Day of the Sick, Feb. 11, 2015, in English and Spanish, available on NACC website for download</td>
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<td></td>
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<td>Sisters 563</td>
<td>“Honoring the Gift: Celebrating 50 Years”</td>
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<td>Brothers &amp; Deacons 94</td>
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<td>Lay 1,241</td>
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Honoring the Gift
50th JUBILEE Recollections
National Association of Catholic Chaplains
1965-2015